

Letter from Taizé

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May-June 1985

On July 2,
Brother Roger will meet
with the Secretary-General
of the United Nations

(see page 2)

A pilgrimage of trust on earth

meetings in Madras and Barcelona

Brother Roger announced to the thousands of young people from forty countries gathered in Taizé for the Easter celebrations, that a European meeting would take place in Barcelona at the end of this year, at the same time as the meeting in Madras.

The meeting in MADRAS will start on the evening of Friday, December 27, 1985 and will close during the day of Wednesday, January 1, 1986. Young people from all over India and from other Asian countries are preparing to go. Those in India who are inviting us have very much wished that it not be just an Asian meeting, but for young people to come from as many countries of the world as possible. So there will be participants from Australia, Africa, Europe, North and South America.

From Friday evening to Tuesday morning, each day will be centred on a generous common prayer in the morning and the afternoon, on a large site which will be lent. In this same place, and in the heart of the crowd, it would be good to have "an hour in the desert", to pray silently, to meditate, to make an inner resolution, and to discover in God an inner life that has neither beginning nor end.

In the evenings and for the first part of each morning, participants will be scattered throughout the parishes of the different neighbourhoods of Madras. December 31 and January 1, will also be spent with the parishes, and will include a night-vigil of prayer.

The cost of flights from European capitals has turned out higher than anticipated last year. This will prevent many young Europeans from going to Madras. This is why the plan for a meeting in Taizé at the same time as Madras was announced in Cologne. But a European meeting in a large city, welcomed by families, is unique.

Therefore this year's European meeting will take place, not in Taizé but on the Iberian Peninsula, in BARCELONA. It will begin on Sunday December 29 or on Monday December 30, 1985 and it will end on Thursday 2nd or Friday January 3rd, 1986. So that we may be welcomed by the whole Iberian peninsula, Portuguese people will play a part in the preparation of the meeting.

Together the two meetings will form one pilgrimage of trust. To link the two, and to bring a breath of the Madras meeting to Barcelona, Brother Roger will leave Madras on the evening of December 30 to go to join those who will have gathered in Barcelona.

Ascension and Pentecost

Ascent of Christ into heaven, descent of the Spirit on earth. With Christ our humanity enters God. To human beings, God's very Breath is given. A "wonderful exchange", already celebrated by the Christmas liturgy now enriched with new depth by Christ's passage through death. "God became a man, so that we might become God" the Christians of the first centuries liked to say, expressing their wonder for the total sharing between God and us effected in Christ. Ascension and Pentecost, two Feasts of God's generosity to be received and celebrated with the grateful wonder of the psalm-writer: "What is man that you should be mindful of him or the son of man that you should care for him?" (Ps 8,5)

Christ ascends into heaven, according to Scripture. But it is not to vanish or distance himself. St. Luke writes that having seen him ascend, the disciples "returned to Jerusalem with great joy. And they stayed continually at the temple praising God" (Lk 24, 52-53). They are not filled with the mourning of separation. They have understood that Christ is yet closer, his presence more active and universal. "In his Father, Christ makes himself seen even more" a second century Christian writes boldly. Both St. John and St. Paul would agree, for the Father

to whom Jesus has ascended is not far away: "He is in all" (Eph 4,6; Jn 14,23).

"You will be my witnesses" says Jesus at the Ascension. A demanding task? Without doubt. Yet such words are spoken to men who in the past have abandoned Christ, who have given glaring and abundant proof of their inadequacy. If, as always, Christ is speaking as the one who is well aware of what is in a human heart, should we then not hear his words first of all as a promise? Witnesses, the disciples do become. On many occasions the Book of Acts shows them giving witness to Christ with a new and unexpected courage, surprising them (Ac 5,41), and those around them (Ac 4,13).

Promise! A name for the Spirit (Ac 1,4). Through the Promise which is fulfilled at Pentecost we can be witnesses. Love is made possible. The Gospel is good news, but it would not be if it were the revelation of a love - however great - to which we could not respond. That longing, in every human being, to respond to love is already a creation of the Spirit and, at Pentecost, the dawn of a new creation, it finds an answer: "because God has poured out his love into our hearts through the Holy Spirit who has been given to us" (Rm 5,5).

A prayer for trust on earth

On July 2nd in Geneva, accompanied by children from both hemispheres, Brother Roger will meet Mr. Perez de Cuellar, Secretary-General of the United Nations. This meeting, in International Youth Year, will initiate further proposals for peace and disarmament: young people with a wide scope of knowledge and skills will work on these in Taizé.

The text submitted to the Secretary-General of the United Nations will try to express that all women, men and children are wanting trust between all the peoples of the earth and that nobody wishes that the children and young adults of today have to live one day in dark lands pervaded by death.

Of course we need to realise that the trust of peoples can be abused. But there are no hard-hearted peoples who desire war. So how then can we propose a disarmament which involves a trust between peoples?

○ Introduction

Song

Prayer: Lord Christ, sometimes we are strangers on the earth, disconcerted by violence and the hardness of opposition. You breathe the spirit of peace on us like a gentle breeze. Transfigure the deserts of our doubts to prepare us to be bearers of trust there where you place us, until a hope of peace arises among humanity. (prayer by Brother Roger)

○ First meditation:

Blessed are the poor in heart, the Kingdom of heaven is theirs.

Song

Prayer: Let us pray for the rejected, the abandoned, and for those who are forgotten in their poverty.

Lord, we offer to you those who are suffering from famine, those who lack love and who are deprived of their human dignity. We pray to you for the peoples of the Sahel and all of AFRICA.

Reading: "When the Son of man comes in his glory, all of humanity will be gathered before him. They will say to him: Lord, when did we see you hungry and feed you, or thirsty and give you drink. When did we see you a stranger and welcome you, naked and clothe you, sick or prisoner and go to see you? He will answer them: 'Truly, I say to you, whatever you did for one of these, the smallest of my brothers, you did to me.'" (Matthew 25)

Silence

Song

○ Second meditation:

Blessed are those who weep, they will be consoled.

Song

Prayer: Let us pray for those who see no hope in their lives.

Lord, we offer to you all who are going through misery, those who live in slums and poor neighbourhoods, especially the mothers and children. We pray for the people of SOUTH AMERICA.

Reading: Jesus said, "Come to me all you who labour and who are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart and you will find rest for your souls. Yes, my yoke is easy and my burden light." (Matthew 11)

Silence

Song

○ Third meditation:

Blessed are those who hunger and thirst for what is right, for they shall be filled.

Song

Prayer: Let us pray for victims of social injustice, for those who are reduced to silence and maltreated, for immigrant workers and for the unemployed.

Lord, we offer to you all who suffer because of broken families and human abandonment in the WEST. We pray for people, both young and old, who are lonely.

Reading: Mary said, "My soul sings praises to the Lord, for he has done great

In the days before the meeting at the United Nations, people of all ages are invited to prepare a "prayer for trust on earth" in their city or village: a prayer-vigil that could last a whole night or just for a short time, with many people or alone.

The suggestion made here is centred on the Beatitudes. Depending on the time available, one can take one or several of the meditations between the introduction and the conclusion. One way of using the meditations could be as follows: a child reads a Beatitude; then all can sing a well-known song or hymn; then the reading of the two intercessions, which make present in our prayer people on all the continents who are waiting for the happiness of the Beatitudes and who are seeking to be bearers of trust; other intentions can be added, corresponding to the local situation; then the bible reading, which is followed by silence to stimulate personal prayer, and another song to finish.

This prayer is intended especially for the end of June: just before the visit to the United Nations, but it could also be used later on during the year to help prepare for the meetings in Madras and Barcelona.

things for me; holy is his name. God's mercy stretches from age to age upon those who adore him. He has put forth his arm in strength and has scattered the proud-hearted. He has pulled the powerful from their thrones and raised up the humble. He has filled the hungry with good things, and sent the rich away empty-handed." (Luke 1)

Silence

Song

○ Fourth meditation:

Blessed are the peacemakers: they shall be called children of God.

Song

Prayer: Let us pray for those who, in the midst of conflict, are seeking peaceful solutions through dialogue.

Lord, we offer you all who live in lands darkened by the shadow of death: the peoples of the Lebanon, Afghanistan, Iran and Iraq, Central America, Kampuchea, and all innocent children who are suffering. We pray for all the peoples of ASIA.

Reading: "Christ has destroyed hate, in his own person. He came to proclaim peace, peace to you who were far away and peace to those who were near at hand. Through him, we each have access to the Father, in the one Spirit." (Ephesians 2)

Silence

Song

○ Fifth meditation:

Blessed are those who are persecuted because they seek justice: theirs is the Kingdom of heaven.

MADRAS 1985

The preparation

In different countries of the world, preparing to go to Madras means setting out straightaway, alone or in groups, on the interior journey of a pilgrimage of trust on earth. A first step can be to live Ascension and Pentecost as a meditation on the sources of trust in God (see p.1). Another step will be the "prayer for trust on earth", at the end of June - beginning of July (see p.2).

In Madras itself, many contacts are being made with young people in parishes, movements and colleges. To discern the questions they have, there are meetings for prayer and exchange each month, which bring people together from all over the city. Opening up to one another and opening oneself to the search for God is the starting point. On a pilgrimage, getting going and the journey itself, count just as much as reaching the end of the journey.

"People in Madras have a big role to play," wrote someone from India. "They will welcome the young people who arrive for the worldwide meeting. Church institutions will offer facilities for their stay in Madras. But it is the people of Madras who should begin preparing to welcome the young adults who will come from other parts of India and from other countries. They will have to take into account the reality in their life situation (injustice as well as generosity). They need to discover the signs of contradiction which are challenges: competition for preferential treatment, cheating, looking down on less able persons, unwillingness to share. Undertaking small actions as a response is part of the pilgrimage. The culmination will be to share all this with those who come in December; and during those days of prayer, to find inspiration for the future, searching for a deeper inner-life, and greater commitment."

Little teams are forming in various neighbourhoods of Madras to make these suggestions concrete and to enable a big welcome in their own area. How can it be made possible for uninvolved young adults to participate fully (young people from the villages, those who live in the slums)? How will everyone be able to show their talents and to share them? These questions come up again and again. As the months go by answers will be found.

REGISTRATION FORM, to be sent to : MEETINGS, TAIZÉ COMMUNITY, 71250 CLUNY, FRANCE

FIRST NAME :

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FAMILY NAME :

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(with post code and country)

Tel.:/.....

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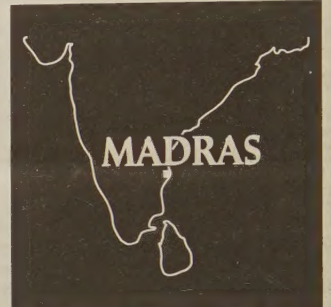
I intend to take part in the Madras meeting.

At Taizé, I am in contact with:

Initial practical information

Dates: from December 27, 1985 to January 1, 1986. Depending on the arrival and departure times that the airlines schedule, suggestions will be made to the participants for the few days before or after the meeting.

To register: The Europeans and North Americans who are planning to come to Madras should let us know at TAIZE before July 31, by sending in the pre-registration form below. We will be able to let them know from which travel agent, in their own country, they can obtain a reduced air fare. They will need to pay the air fare before October 31. On the other hand, those from Asia, Australasia, Africa and South America, should write directly to MADRAS in order to prepare and register for the meeting: Taizé Worldwide Pilgrimage, Post-Bag 5152, GOPALAPURAM P.O., MADRAS - 600086.



Air fares: the arrangements being made with these airline companies should make it possible to obtain a return-fare of under \$500, from European capitals. To finance the journey, some will find a job, others will organise together paying for one of them to go, yet others still will try to set up a solidarity fund to help people, from Europe and from other continents, who can pay only a part of their air-fare, and whom we know at Taizé.

Contribution to costs: to cover meals, accommodation, the hiring of meeting tents, loudspeaker systems, etc. Everyone will contribute as they are able. In particular, those from Southern Europe will contribute what they can, and a slightly higher contribution will be asked of those from Northern Europe. Reckon on a contribution of between 4.500 and 7 dollars per day. A more exact guideline price will be calculated later on. In the same way, for those from Asia and other continents, the size of contribution they make towards the costs will depend on the economic standard of living in their countries.

◀ PRE-REGISTRATION

Indicate your intention to take part in the Madras meeting by sending in this slip as soon as possible.

This involves you in no firm commitment, but the airlines which we will use need to know soon about how many participants there will be.

1 Jesus said: If anyone gives so much as a cup of cold water to one of these little ones because he is my disciple, I will certainly not lose their reward.

Ex 3.1-5a • **Matthew 10.40-42** • **1 Thessalonians 3.12-13**

2 Jesus, risen from the dead, said his disciples: Know that I am with you always, right to the end of time.

Deuteronomy 4.32-40 • **Romans 8.14-17** • **Mt 28.16-20**

3 All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.

Exodus 3.1-6 • **Acts 4.32-35** • **Jean 6.1-15**

These short readings, taken from the midday prayer in Taizé, can be read several times during the day. The references indicate longer readings. If you have time to read only one, the underlined one is suggested. The reference in italics shows the source of the short reading.

4 Jesus came towards his disciples, walking on the lake, and he said: It is I, and do not be afraid.

Ex 3.7-8a, 10-12 • **Acts 5.12-21** • **Jn 6.16-21**

5 Peter said: God has raised up Jesus from the dead and placed him at his right hand, to be Leader and Saviour, and to give repentance and forgiveness of sins to all who believe in him.

Ex 3.13-14 • **Acts 5.27-32** • **Jn 6.22-27**

6 Jesus said: I am the bread of life. Whoever comes to me will never be hungry; the one who believes in me will never be thirsty.

Ex 4.10-15 • **Acts 5.34, 38-42** • **Jn 6.28-35**

7 As they were stoning him, Stephen kept saying, "Lord Jesus, receive my spirit." Then he fell on his knees and cried, "Lord, do not hold this sin against them."

Ex 6.5-9 • **Acts 6.12-15, 7.55-60** • **Jn 6.37-40**

THE BOOK OF EXODUS

In the Book of Exodus events that are fundamental to the faith of the people of God are narrated: the revelation of the name of God: (Exodus 3-14), the delivery from slavery (ch. 13-14), the giving of the commandments and the making of the covenant (ch. 19-24).

The God who reveals himself in these events bears no resemblance to an abstract or distant God, who would be a stranger to the difficulties of human beings. He is faithful ("he remembered his covenant with Abraham, Isaac and Jacob", 2.24), he goes down to bring deliverance (3.8). While expressing the impossibility of defining God, his name ("I am who I am" 3.14), he assures his constant presence: "I am and I will always be present, unchanging." The name of God is unfolded later through compassion. God "proclaims his name" (33.19). He does not just say: "I am who I am", but he says also: "I give grace to those whom I love". God is turned towards his people and does everything for them only asking for trust in return: "The Lord will struggle for you; all you will have to do is to stay calm" (14.14). Faith in God (4.31; 14.31) breaks out in joy and in praise (15.1-21).

When the people are freed, God associates them to his holiness and his work: (19.6). By the gift of the ten commandments (20.1-17), he indicates the area of life in which communion with him can be lived to the full. And despite revolts, (17.1-7; 32.1-6), God is always there leading and enlightening (13.21-22; 40.36-38).

When reading the Book of Exodus, one can also follow the life of Moses: his impatience and his long waiting (2.11-25), his vocation (3.1-6), his hesitations (4.10-17), his discouragements (5.19-23; 17.4), his prayer for the people (32.11-14, 30-32), his intimacy with God (33.18-23; 34.29-35).

Sat 8 In the desert, the Lord went ahead of his people, by day in a pillar of cloud to show them the way, and by night in a column of fire to give them light, thus they could walk by day and by night.

Ex 13.17-18, 21-25 • **Jn 6.41-50** • **Ephesians 4.1-3**

SUN 9 The Lord says: I have put water in the desert to give my people drink. The people I have formed for myself will sing my praises.

Isaiah 43.18-25 • **Hebrews 9.11-15** • **Mark 14.12-16, 22-26**

Mon 10 Jesus said: I am the living bread which has come down from heaven. Anyone who eats my flesh and drinks my blood has eternal life, and I shall raise them up on the last day.

Ex 14.11-14 • **Acts 8.4-8, 14-17** • **Jn 6.51-58**

Tue 11 Seeing that many people had abandoned him, Jesus said to his disciples, "Do you also want to leave me?" Peter answered, "Lord, to whom would we go? You have the words of eternal life."

Ex 15.1-2, 13 • **Acts 8.18-24** • **Jn 6.60-69**

Wed 12 In the desert, the people gathered the manna given them by God, and when they measured it, they found that the one who had gathered a lot did not have too much and the one who had gathered a small amount did not have too little.

Ex 16.2-36 • **Acts 8.26-40** • **Jn 7.1-9**

Thu 13 Jesus said: My teaching is not my own, but it comes from the one who sent me; and if anyone is prepared to do his will, they will find out whether my teaching comes from God or if I speak on my own.

Ex 19.3-6a • **Acts 9.1-9** • **Jn 7.10-18**

Fri 14 On Sinai, the Lord said: I am the Lord your God, who brought you out of the land of slavery. You shall have no gods except me.

Ex 20.1-3, 12-17 • **Acts 9.10-19a** • **Jn 7.24-30**

Sat 15 The Lord said: Do not molest or oppress a stranger, for you yourselves were strangers in the land of Egypt.

Ex 22.20-21 • **Jn 7.37-44** • **Eph 3.17-19**

SUN 16 We are full of trust, although we know that while we live in the body we are exiled from the Lord; we advance by faith, and not by sight.

Ezekiel 17.22-24a • **2 Corinthians 5.6-10** • **Mk 4.26-34**

Mon 17 Jesus said to the woman who had been brought before him, "Where are those who were accusing you? Has no one condemned you?" "No one sir," she said. "Neither do I condemn you," Jesus said, "go, and sin no more."

Ex 33.12-14, 17 • **Acts 9.19b-30** • **Jn 8.1-11**

Tue 18 Jesus said: I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.

Ex 33.18-23 • **Acts 9.31-35** • **Jn 8.12-16**

Wed 19 Jesus said: I do nothing of myself, but I say what the Father has taught me; the one who sent me is with me.

Ex 34.29-33 • **Acts 9.36-42** • **Jn 8.26b-30**

Thu 20 Jesus said: If you dwell in my word then you will know the truth, and the truth will set you free.

Ex 40.36-38 • **Acts 10.24-28, 34-35** • **Jn 8.31-36**

Fri 21 Peter said: All the prophets bear witness to Jesus, testifying that all who believe in him will have their sins forgiven.

Leviticus 19.1-2, 15-18 • **Acts 10.36-43** • **Jn 8.50-54, 56-59**

Sat 22 God said: If a stranger lives alongside you, count him as one of your own, love him as yourself.

Lev 19.33-34 • **Luke 4.1-13** • **Eph 4.32**

SUN 23 Christ died for all, that those who live should no longer live for themselves, but for him who died and was raised to life for them.

Job 42.1-5 • **2 Cor 5.14-17** • **Mk 4.35-41**

Mon 24 ST JOHN THE BAPTIST

The Lord has sent me to bring good news to the poor and to announce freedom to those in captivity.

Is 49.1-6 • **Lk 1.57-66, 80** • **Lk 4.14-22a**

Tue 25 God said to his people: I will dwell among you. I will walk with you and be your God, and you will be my people.

Lev 26.11-13 • **1 John 1.1-4** • **Lk 4.22b-30**

Wed 26 If we walk in the light, as God himself is in the light, we will be in union with one another.

Is 40.1-5 • **1 Jn 1.5-7** • **Lk 4.31-37**

Thu 27 Jesus is the forgiveness for our sins, and not only for our sins, but for those of the whole world.

Is 40.6-8 • **1 Jn 1.8-2.2** • **Lk 4.38-44**

Fri 28 The Lord tends his flock like a shepherd: he gathers the lambs in his arms and carries them close to his heart.

Is 40.9-11 • **1 Jn 2.3-8** • **Lk 5.1-11**

Sat 29 SS. PETER and PAUL, APOSTLES Peter said to Jesus, "You are the Christ, the Son of the living God." And Jesus replied, "You are blessed, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven."

2 Timothy 4.6-8, 17-18 • **Mt 16.13-19** • **1 Jn 2.9-10**

SUN 30 God created man for eternal life; he formed him in his own image.

Wisdom 1.13-15, 22, 23 • **2 Cor 8.7-15** • **Mk 5.21-43**

July

Mon 1 A leper implored Jesus, saying, "Lord, if you are willing, you can cure me." Jesus stretched out his hand, touched him and said, "I am willing. Be cured!"

Isaiah 40.25-28 • 1 John 2.12-17 • Luke 5.12-16

Tue 2 God gives strength to the weary; he pours out comfort upon the weak.

Is 40.29-31 • 1 Jn 2.20-26 • Lk 5.17-26

Wed 3 ST THOMAS, APOSTLE

Jesus said to Thomas: Because you have seen me, you believe; blessed are those who have not seen and yet believe.

Ephesians 2.19-22 • John 20.24-29 • Lk 5.27-32

Thu 4 How great is the love the Father has lavished on us, that we should be called God's children. And that is what we are!

Is 41.8-10 • 1 Jn 2.29-3.3 • Lk 5.33-39

Fri 5 Christ Jesus gave up his life for us; and we too ought to give up our lives for our brothers.

Is 41.17-20 • 1 Jn 3.13-14.16-18 • Lk 6.1-11

Sat 6 The Lord says: My servant will faithfully present what is just; he will not waver or give way until he has established justice on the earth.

Is 42.1-4 • Lk 6.12-19 • 1 Jn 4.10-11

SUN 7 Paul wrote: God said to me: My grace is sufficient for you, for my power is made perfect in weakness.

Ezekiel 2.2-5 • 2 Corinthians 12.7-10 • Mark 6.1-6

Mon 8 Looking at his disciples, Jesus said: Blessed are you who are poor: the Kingdom of God is yours.

Is 42.5-7 • 1 Jn 3.19-24 • Lk 6.20-23

Tue 9 The Lord says: I will lead my people by ways they do not know. I will turn the darkness into light before them.

Is 42.10a.16 • 1 Jn 4.1-4 • Lk 6.27-35

Wed 10 Jesus said: Be compassionate, just as your Father is compassionate. Do not judge, and you will not be judged.

Is 43.1-3a.4a • 1 Jn 4.7-9 • Lk 6.36-38

Thu 11 God is love. Whoever lives in love lives in God, and God in him.

Is 43.10-13 • 1 Jn 4.12-16 • Lk 6.39-45

Fri 12 Jesus said: Whoever comes to me, listens to my words and puts them into practice, is like someone building a house who digs down deep and lays the foundations on rock.

Is 43.18-20 • 1 Jn 4.17-21 • Lk 6.46-49

Sat 13 Forgive one another, just as God has forgiven you in Christ.

Is 44.1-3 • Lk 7.1-10 • Eph 4.32

SUN 14 In Christ, you have heard the word of truth, the good news of your salvation, and by believing you have been marked with the seal of the Holy Spirit.

Amos 7.12-15 • Eph 1.3-14 • Mk 6.7-13

Mon 15 Loving God means keeping his commands. And his commands are not burdensome.

Is 44.6-8 • 1 Jn 5.1-4 • Lk 7.11-17

Tue 16 Sing for joy, O heavens, for the Lord has acted; mountains, burst into song for the Lord has redeemed his people.

Is 44.21-23 • 1 Jn 5.5-11 • Lk 7.18-23

THE FIRST LETTER OF ST. PETER

The first epistle of Peter is not a systematic statement of the faith, but it aims, in a very direct and lively style, to put the "Revelation of Jesus Christ" (1 Peter 1.13) within reach of believers.

All the very varied elements of this letter hang upon a central truth: "the resurrection of Jesus Christ from among the dead" (1.3). It is a great privilege for the believers to be the ones to see the realisation of what the prophets had foretold and awaited (1.10-12). Christ, who in the appearance of his suffering and his cross, is like a stone which is rejected and useless for building, is now alive, "a precious and chosen stone" (2.4-6). Rejected, "insulted, he did not answer with threats", and "his wounds have healed us" (2.21-25). Thus "he leads us to God" and, since his resurrection, the glory of his love stretches into the land of the dead (3.18-22; 4.13). Through him, God offers life to all, "by the resurrection of Jesus Christ, God brought us to life once more" (1.3; cf. 1.23).

The new birth brings "a sure hope" (1.3), joy in the midst of tribulation, the joy of loving Christ even without seeing him (1.6-9) and of following in his steps (2.21-23; 4.13-14). If believers, in the face of many difficulties are like "strangers and travellers" (2.11), scattered across the earth (1.1), they nevertheless participate in a unique communion, they have become the people of God, "a holy nation" (2.4-10). This holiness is built up through sincere and constant love (1.22), courage and gentleness in tense situations and oppositions (3.15-16). In the people of God, each person has received a unique charism to be of service to the whole body (4.10); whatever the responsibility or position of the believer, he has to let himself be moulded in the humility of Christ (5.1-5).

Wed 17 We are confident that if we ask God for anything, and it is in accordance with his will, he will hear us.

Is 45.2-4 • 1 Jn 5.13-15 • Lk 7.24-28

Thu 18 In his great mercy, God has given us new birth into a living hope, by the resurrection of Jesus Christ from the dead.

Is 45.8,15 • 1 Peter 1.1-5 • Lk 7.36-50

Fri 19 You are full of rejoicing, even though you are troubled by all sorts of trials, for your faith, which is of greater worth than gold that perishes even though it is refined by fire, will result in praise when Christ Jesus is revealed.

Is 45.18-19 • 1 Peter 1.6-12 • Lk 8.1-8

Sat 20 Just as the one who has called you is holy, be holy yourselves in all that you do.

Is 45.22-24a • Lk 8.11-15 • 1 Peter 1.13-16

SUN 21 Jesus saw a large crowd and he had compassion on them, because they were like sheep without a shepherd.

Jeremiah 23.1,3-6 • Eph 2.13-18 • Mk 6.30-34

Mon 22 Jesus said: No one lights a lamp and then hides it in a jar. But rather they put it on a lamp-stand, so that those who come in can see the light.

Is 46.1-9 • 1 Peter 1.17-21 • Lk 8.16-18a

Tue 23 You have been obedient to the truth and purified yourselves so that you have sincere love for one another. Let your love be real and from the heart.

Is 48.3,6-7,10 • 1 Peter 1.22-25 • Lk 8.19-21

Wed 24 Draw close to Christ, the living stone, rejected by men but chosen by God and precious to him.

Is 48.17-19a • 1 Peter 2.1-6 • Lk 8.22-25

Thu 25 ST JAMES, APOSTLE

Jesus said: The Son of Man did not come to be served, but to serve and to give his life for the forgiveness of many.

2 Cor 4.7-15 • Mt 20.20-28 • Lk 8.30-35

Fri 26 Peter wrote: Once you were a people at all, and now you are a People of God.

Is 48.20b-21 • 1 Peter 2.9-12 • Lk 8.40-43

Sat 27 Someone said to a synagogue ruler, "Your daughter is dead." But Jesus heard, and said to him, "Do not be afraid, only have faith and she will be safe."

Is 49.1-4 • Lk 8.49-56 • 1 Peter 5.1-3

SUN 28 Make every effort to keep the unity of the Spirit through the bond of peace. There is one Body and one Spirit, just as you have all been called into the same hope.

2 Kings 4.42-44 • Eph 4.1-6 • Jn 6.1-11

Mon 29 When Christ was insulted, he did not retaliate; when he suffered, he made no threats, but entrusted himself to the one who judges justly.

Is 49.5-7 • 1 Peter 2.19-25 • Lk 9.1-5

Tue 30 The Lord says: My people will not hunger or go thirsty, they will not be scorched by the heat of the desert, for I, the Lord, who has compassion on them will be with them, guiding them to springs of water.

Is 49.8-10 • 1 Peter 3.18-22 • Lk 9.11-17

Wed 31 The good news of the Gospel has been announced even to those who are dead, so that, though judged according to men in their life on earth, they may live according to God in the Spirit.

Is 49.13-15 • 1 Peter 4.1-2,6 • Lk 9.18-22

On the last day of the LONG ISLAND pilgrimage, we gathered in the Cathedral-Basilica of St. James in BROOKLYN.

The map shows only one place called LONG ISLAND, but our minds, and in our hearts, there are two. There is BROOKLYN and there is the "other LONG ISLAND," separated from the other by race, by class, by economics, by ways of thinking about one another. I was born in BROOKLYN, but now I

belong to that "other LONG ISLAND," the suburban one, and so in myself I image the division between us.

Let me then tell you what we have attempted to live out toward reconciliation for the past two days. Protestants and Catholics, laity and religious, young and middle-aged and old, rich and poor, we gathered for a weekend in which we shared many things :

A pilgrimage in New-York BEING RECONCILED, THE GREATEST NEED IN LIFE

The most important, surely, were the prayers: the prayer around the cross, the morning and noon prayers, and the new light of the prayer of the resurrection. It was in prayer that we entered into the ground of our being, into God who loves us, so that we were able to become open to our own selves. In that opening to ourselves we gained the strength to set aside our fears and vulnerabilities and become open to other people. The differences between us frightened us at first, and then perhaps came to delight us. The samenesses which at first delighted us then perhaps frightened us.

We shared food! We were open to one another's tastes. We shared Spanish food, Italian food, German, Polish, American food. We shared jokes, and sometimes tears.

We shared thoughts. In small groups we gathered to talk about hope in a personal and intimate way.

Perhaps the most total experience of sharing came in visits that we made, small groups of pilgrims, setting out to visit people of hope in places of struggle, to hear their stories, and to tell them some of our stories. These places of struggle seemed very diverse, but there was one thing they all had in common: they were places where services are provided for the poor and the needy.

Many ways of being poor

In a suburban conglomerate like LONG ISLAND, there are many ways of being poor and needy.

There are those who are poor because they have no money. Some of us visited soup kitchens where the hungry are fed, and service centers where emergency food supplies are distributed, where clothes are given out, and money for heating the homes of the poor is available.

Having no money is not the only way of being poor. There are those whose health is poor because of illness or extreme age. Some of us visited the geriatric ward of a hospital and two nursing homes.

There are those who are poor in family, in

friends, in community. We visited various places that attempt to fill the hunger of this very acute poverty: a couples' prayer group; hospitality centers, where the meals served are less important than the fellowship and company which they offer; the home of a Salvadoran woman who welcomes fellow exiles in need.

There are those who are poor because they have no faith. Some of us visited a house of prayer, with its glass-walled chapel that looks out onto the woods.

The key to all

Over and over during the weekend we returned to the same theme, to that which is perhaps the key to all, the theme of our pilgrimage: hope.

To be without hope is to be the poorest of all. The poverty of despair. It strikes at all of us, rich or poor, young or middle-aged or old, healthy or sick, in whatever condition. In our human condition, we sometimes become poor, are tempted to despair, are tempted to lose heart.

Above all, what we did for one another in these two days was to share our poverty, share our despair, and help one another.

We are told to lift up our hearts, lift them up to the Lord. There are days when my heart is so heavy that when I hear those words, I feel it in my body, I feel I have to reach down to my toes with my two hands and attempt to lift up this crushing burden which pulls me with it down to the earth. I know that I cannot do it alone. None of us can do it alone. Hope comes from God; but God uses each of us to deliver his gifts. It is from other people that I get my strength, that I receive my hope.

In the end that was, for me, a great message of this weekend: what I cannot do alone, I can do with the help of others, and for others. We are all connected to one another. We all live in a place of struggle, and we are all called upon to be people of hope for one another. Reconciliation is not just a pleasant option that we are free to choose or reject, but it is the very necessity of our human existence.

EGYPT

A girl who is living for a while in a slum in Cairo writes:

"At first sight, the slum is like a vision of the end of the world, with its piles of garbage, its smoke, the pigs, rats and fleas, the appalling hygiene and living conditions. The poor people who live there, struggling at all times, are salt of the earth, given to an unequalled warmth and spirit. It is a simple and fraternal hospitality. Despite the fact that they have so little, there is a readiness to share and to be open. I have rarely met people radiating such joy at being alive, and such a feeling for God. Here everything speaks of him. "Rabbena Magond" (God is there, God is present): it is one of the expressions which comes up the most often. Sacred images of Christ and the Virgin Mary decorate the scraps of metal and the drums which form the walls of the huts. Nearly everyone in this neighbourhood is Christian, but there are also Muslims.

In the morning I work with children in the slum school. In the afternoon I teach knitting to twenty young women. I spend a lot of time going to families. Every visit is finished by praying the Lord's Prayer and by singing a chant or a Coptic melody."

ITALY

"We are writing from a little ITALIAN village. The week we spent in Taizé three years ago opened a whole new path for the young people of the parishes in our area.

We started to lead prayer meetings in the surrounding villages. In the social situation of our region (fairly small villages scattered on hills, communities where the young are often few in number and isolated), meeting together to pray has strengthened friendship. That has also led to activities of a pastoral and cooperative nature.

We would like to be even more attentive to situations where there is a need for leadership and trust. Concretely we are involving ourselves in a little parish community next to our own which has no priest and which a few people are trying to animate. While keeping up our weekly inter-parochial prayer gathering, we go to lead a prayer and meetings for people of all ages in that parish on Saturdays.

This is an opportunity for us to live out a sign of communion in the Church: being aware of and in solidarity with, not just our own group or local community, but also nearby situations."

PERU

"In PERU there is so much human and spiritual misery. In our region a lot of people have lost hope and are without joy. The sadness on their faces is striking. Their lives can be summed up as working and sleeping. The houses are not houses but little huts. They go through great loneliness. They trust no one, but they are happy when someone comes to share their hard lot.

The desire to know God is great, but in our area the work of the Church is slow and difficult. There is a shortage of priests, of people motivated to get involved, and especially of young people. In this arid land and

arduous mission, we are only a small group. It is easy to realise how vast the job is for all those who want to communicate the message of the Risen Lord and to be a ferment of trust and of reconciliation and of love in the people of God. In some small villages people hear a word about God only once a month or even once every three months.

We are preparing a pilgrimage of the cross in the fifteen parishes of our region, with the consent of the bishop, in order to participate in the worldwide pilgrimage. We started in the cathedral and there has been a prayer around the cross there every Friday since. Now we are going from one village to another. Each time the visit of the cross brings a lot of joy and the people want us to continue. A lot of other communities have asked us to visit them.

We prepare these visits well. First we explain to each community the meaning of the icon of the cross and of the pilgrimage. Then each day we have another meeting with people of all ages. We suggest a theme to develop and we finish with a prayer around the cross. These meetings are very good and the people ask us to have them more often. All this takes a lot of time because the distance from one village to the next is very big, and transport is a problem. So, right into the depths of the Peruvian forest, you can hear "Nada te turbe" or "Jubilate Deo" being sung.

In November we had prayer for peace for youth of the entire region. We are giving a course in human and Christian growth to young people of the diocese to prepare them to help the parishes. We are visiting the colleges and the schools. This way pastoral care of young people is beginning bit by bit. All of this also fits into the preparations for the arrival of Pope John Paul II which the whole country is looking forward to."

ZAIRE

"It is impossible to tell all at once what is already happening to put that real intuition of a pilgrimage of reconciliation into practice in the parishes of KINSHASA. There is plenty of space for a common creation with all the people of God in our city. The experiences of several parishes show this. There is truly more happiness at coming together than at leaving! One day at a prayer gathering bringing together Catholics, Protestants, Salvationists, and Kimbanguists at the church of Christ the King, the whole Church erupted in song together, and at the end one mother called over to me in a voice filled with hope, "If it were only like that every day".

What surprises me on this pilgrimage is that every meeting is something new and never monotonous. For example, during one meeting we brought up the suggestion of looking after delinquent children together. That gives the opportunity of moving from simple links of friendship to more clear-cut commitments in our communities and our neighbourhoods, and in our working life.

Living out a commitment calls us to daily prayer which is more down-to-earth. Not prayer as an escape, but rather prayer for what God is doing through our fidelity, our commitment.

It is necessary to call to commitment, to call to passing from holding a point of view to

action, not to force God to do what we want but so that he can be more present in daily life. Struggle and contemplation: the heart of our last youth meeting was to start some communal action in the neighbourhood, activity born of prayer, action which is lasting and which challenges us."

IRELAND

A meeting which has been in preparation for several months is taking place in DUBLIN with Brother Roger, May 3-5. Young people from the Republic and from Northern Ireland are taking part. Several brothers and young people stayed in Dublin during the months' preparation, and they also made visits to Northern Ireland.

Because of the number of participants the prayer gatherings are being held simultaneously in three places, the Catholic Pro-Cathedral, a Church of Ireland Cathedral and another Catholic church. On the Sunday, participants from Dublin are going to their own parishes to share what they have experienced during the meeting. Those from other parishes are also going home on the Sunday, to be received in their own parishes; for example, some will arrive back for a Confirmation ceremony which takes place that very day, and they will be welcomed by their bishop.

BRITAIN

In LONDON: Every Saturday evening 9.00 pm (church opens at 7.00 pm), from July 22 to September 7, there will be an evening prayer for those on their way to Taizé and Londoners, at Victoria Methodist Church, Westmoreland Terrace, SW1 (very near Victoria Railway and Coach Stations).

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